The Jewish Chronicle.

AND

The Hebrew Observer.

בטח בה׳ ועשה טוב׃—"TRUST TO GOD AND DO WHAT IS RIGHT."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.: Impressed Stamp, 4s 6d.

No. 393. FRIDAY, JUNE 27, 1862—SIVAN 29, 5622. PRICE—STAMPED 4½d.; UNSTAMPED 3D.

Births.

On the 22nd inst., the wife of Joseph Sebag, Esq., of 38, York-place, Portman-square, W., of a son.

Marriages.

On the 15th inst., at the (Temple) Synagogue, Brunné, near Vienna, by the Rev. Dr. Rabbini B. Placzek, assisted by the Rev. Dr. D. Schwartz, Mr. Ferdinand Strakosch, youngest son of Mr. Leopold Strakosch, to Maria, youngest daughter of Mr. Samuel Jacobs, formerly of Melbourne, Australia.

On June 18th, at the residence of the bride's mother, Birmingham, by the Rev. L. Chapman, Mr. Isaac Phillips, of London, to Augusta, elder daughter of the late Mr. Henry Sinauer, of Bristol.

MRS. HART returns THANKS to her friends for their visits of condolence during the week of mourning for her late lamented mother.

18, Bevis Marks, E.C.

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June 23rd, 1862—5622.

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OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

MR. MAGUIRE ON THE TURKISH QUESTION.—POLITICAL INFLUENCE OF THE JEWS.—JEWISH MUSICIANS.

I have no wish to express an opinion on the merits of a late discussion in the House of Commons, raised by the exclusion of the "British Star" newspaper from the Turkish dominions. I wish only to offer a few remarks on a few statements made on the occasion by Mr. Maguire. In his just denunciation of Mahometan intolerance, which has one law for the believer and another for the unbeliever, the champion of the "British Star" observed:

> The law of Turkey at this moment was the law of the Koran, which said that the evidence of any one Turk was to outweigh that of a whole village of unbelievers; so that the evidence of a Turk, no matter how bad his character, would be received in preference to the evidence of any number of Christians, no matter how trustworthy.

Is Mr. Maguire aware of the fact that the codes of many Christian nations contained—and for aught I know some of them may still contain—similar laws concerning the evidence of Jews? I could tell Mr. Maguire of cases involving the highest and dearest interests of those concerned—property, honour, liberty, and even life—which, in conformity with the existing law, were decided against highly respected Jews, on the mere evidence of a witness belonging to the scum of society, but happening to be by birth a Christian—despite the clearest counter-evidence of most honourable, universally respected men, but who happened to be by birth Jews. And even in many of those Christian countries in which modern enlightenment has succeeded in wiping off this stain from the highly extolled Christian civilisation, the Christian party could not yet be prevailed upon to consent to the final obliteration of the vestiges of the principle, one law for the believer and another for the unbeliever. Has Mr. Maguire never heard of the oath *More Judaico*, to this day the law of Prussia—to this day hugged by the feudal party, pretending to represent the true Christian feeling of the country? Now this oath, *More Judaico*, may be considered in Christian countries as the genuine representative of the Turkish intolerance to which the speaker referred, since both presuppose the same mistrust in the evidence of an unbeliever, and since both are intended to set forth the superior morality of the believer over the unbeliever. The difference between the two laws is not in kind but in degree. But your readers will perhaps ask what is meant by an oath *More Judaico?—anglice*, an oath according to Jewish custom. How astonished will they be when I answer, "*Lucus a non lucendo.*" The oath is called *More Judaico* precisely because it is against all Jewish notions of the sanctity of an oath. Some fanatic theologians having persuaded Christian princes, even as Mahomet did Moslem rulers, that unbelievers—in Christian countries, of course, Jews—are ready to bear false witness, even on oath, against believers — in Christian countries, of course, Christians—the ingenuity of the divines was set to work, special horrid formulas, diametrically opposed to Judaism both in letter and spirit, were devised, all kinds of awful imprecations composed, and combined with all manner of absurd, I should almost say ridiculous practices, were I not speaking of so grave and sacred a matter as an oath; and then prescribed as an oath for Jews bearing witness in a court of justice under the style and title "*More Judaico.*" And all these fearful paraphernalia were contrived by fanatic and superstitious Christians, in order to strike the imagination of the unbeliever, supposed to be morally inferior, and only to be worked upon, not by religion, but by superstition. The formulas and the practices prescribed of course varied in different countries; and I recollect to have once read an 8vo. volume of at least 20, say twenty sheets, giving an account of this kind of oaths. In some districts a Jew taking an oath had to stand on the skin of a pig. Where the connection is between a filthy beast, detested by orthodox Jews, and the idea of the sanctity of an oath, no other ingenuity but that of a divine has yet been able to discover. Perhaps I shall be answered that, while the Koran teaches the inadmissibility of the evidence of unbelievers against a believer the Gospel contains no such injunction. I willingly grant the moral superiority of the Gospel over the Koran. But this defence makes the case only the worse for Christians; for while Mahometans can appeal to a positive law in their sacred book in extenuation of their intolerance, Christians have no such excuse Their tyranny against unbelievers is entirely the work of their own fanaticism, and the higher the Gospel stands the lower their own position.

Again, Mr. Maguire, to exemplify the oppression of the Christians in Turkey, said:

> No Christian could hold landed property in his own name; he might do so in the name of some female of his family, because it was thought that at one time or another she might become the property of the Mussulman. It was a fact. Mr. Zenos had sought to purchase land in his own name, but he had not been allowed, though he might have done so in the name of his sister.

Does this denouncer of Mahometan fanaticism not know that precisely the same law against the unbelieving Jews existed in many Christian countries—and for aught I know still exists in some? In Roman Catholic Austria, up to a recent period, a native Jew was disqualified from holding real estate. A Jewish Croesus might have bought the palace in which he lived in the name of his groom if he happened to be a believer, but not in his own name. Nay, more, in one particular instance, Mahometan Turkey was more tolerant than Christian Austria. The very chance of becoming a believer sufficed in Turkey to enable an unbeliever to hold real estate. A Christian woman, who might or might not become the wife of a Moslem, was permitted to buy landed property. The Koran gave her the benefit of this chance, however remote. But in Austria it sometimes happened that a wealthy, but unscrupulous, unbelieving Jew, who did not feel disposed to purchase some fine estate in the name of his coachman, got an infant child of his baptised, in order to be enabled in its name to hold possession of some extensive property, as the church, unlike the mosque, would not give the babe the benefit of the chance of its embracing the true faith when coming to years of discretion. Let me not be misunderstood. I do not wish to justify the oppression of Christians by Mahometans. Intolerance is hateful in every country and in every religion. I wish only to show how easy it is to see the mote in the eyes of others without perceiving the beam in one's own. Mr. Maguire's just denunciation of Mahometan fanaticism would carry much greater weight if he were only equally energetic in reprobating the intolerance of Roman Catholics against Protestant heretics and Jewish unbelievers. The shafts of an impartial witness penetrate deep; but those of a partisan glance off, and fall pointless to the ground.

Well meant as is the article in your last, "Political Influence of the Jews," its exaggerations and half-truths are yet calculated to do more mischief than good. No doubt the Jews of Austria have within the last few years amazingly risen in the social and political scale. Still they are far from occupying the prominent position assigned to them in the article referred to. It is true the deputy Kuranda is a Jew; but Giskra, the eloquent Giskra, the leader of the liberal party in the popular branch of the Council of the Empire, and the scourge of the Ultramontane party, is by birth a Christian, and if I am not mistaken, a Roman Catholic. If he and the Jew Kuranda agree in their Parliamentary views, it is not because they have one and the same religion in common, but because they are both enlightened men and sincere patriots, and both deplore the wounds which the Concordat is inflicting on their country. Salvation in Austria will not be of the Jews, but of the Christians. The liberal party, almost exclusively consisting of Christians by birth and profession, will only save Austria, as it just now is saving Prussia. As for the Jews in the north and east of Europe, they have as yet no political aspirations. They form as yet stagnant masses with political instincts, and perhaps also impulses, but without any clear consciousness of their own mind, and, consequently, without any settled policy. No doubt in due time they will awaken to political life and sustain that part in the great drama that will at no remote period be enacted there. But at present it is, to say the least, premature to assign them any perceptible share in the movement now discerned in these provinces.

On looking over the papers I noticed an account of a concert given for the benefit of Herr Ernst, a few years ago the first violinist of the age, and now, alas! owing to a paralytic stroke, as good as dead for art. I further noticed that the chief *maestro* who formed the greatest attraction at the concert was another violinist, undoubtedly the first of his age—Herr Joachim. The mantle of Elijah has fallen on Elisha. And do you know who these two eminent musicians, ranking next to Paganini, are? They are both Austrian co-religionists. Herr Ernst is a native of Moravia, and Herr Joachim is a Hungarian. Indeed, when I look over the list of concerts given at this season I am astonished at the number of co-religionists I meet there, and nearly all of them rank among the highest in the profession.

BOHEMIA.—THE NEW COMMUNAL ORGANISATION.—We some time ago stated that the Bohemian congregations met in conference to organise a communal order. The conference has now published its report. From this it appears that all large congregations and many of the smaller ones were represented; that the chief warden of the community of Prague, Herr Ernst Wehle, presided; and that the resolutions adopted are to be submitted to the approaching Bohemian Diet, with the view of receiving its sanction, and thus be converted into laws. It may not be uninteresting to learn seme of these resolutions. We therefore translate a few: "Every Israelite must join some congregation. A congregation cannot be considered as constituted unless it has a synagogue, a rabbi or religious teacher, and a killer. The rabbi is the expounder (*verkünder*) of Jewish tenets, counsellor and teacher of the congregation in religious matters; he is charged with the registry of births, marriages, and deaths, and has to perform the marriage ceremony. Two congregations in one and the same place cannot be tolerated. The cost for the support of the congregation is to be defrayed by the members, the quota of each being proportionate to the amount of taxes he has to pay. The payment of such quota can be enforced by law. Strangers permanently residing in any place are compelled to contribute their share towards the support of the congregation. Every three years the wardens of the congregation appoint a committee, the honorary officers of which form a central representation, with which all other congregations have to communicate, and which represents the Jewish body to the government in all matters of general interest. This central authority, however, is bound, before coming to a resolution, to take the opinions of the united congregations, either in writing or by convening them to a conference, and to abide by the decision of the majority. Each congregation elects its honorary officers by a simple majority, and they remain in office for three years." Should the Diet confirm this organisation, Bohemia would possess a central authority somewhat akin to our own Board of Deputies.—*Abridged from the A. Z. d. I.*

HOW THE CLERGY SECURED FOR THEMSELVES THE PAYMENT OF THEIR TITHES.—In 1335 there was a great scarcity of money at Mayence. The clergy were sorely afraid lest their tithes should remain unpaid if the people were to satisfy their Jewish creditors. They naturally addressed themselves to their chief, the archbishop. And he, the man of God, the representative of the Gospel of mercy, out of pity for his flock, relieved at once from their debts all Christians that owed money to Jews in the cities of Strasburg, Bale and Spire. So the clergy was safe.

THE TRUE SHYLOCK STORY AND SIXTUS THE FIFTH.

(Continued from our last.)

Felix Peretti, cardinal de Montalto, and at last Pope Sixtus V., furnishes us with a splendid example, showing what the energetic and fiery will of a man glowing for justice and righteousness, knowing and respecting truth, is able to perform and achieve in a short time. It was he who elevated Rome during his papacy of five years to new splendour and to new glory, and established in the ecclesiastical States, law and order. It was he who checked the unrestrained gangs of the *Condottieri*, cast down their leaders and the barons, in whose pay they stood, and consequently again restored the security of property and person, which was exposed to danger, to such a degree, that everyone could carry his money in the open hand, as people expressed themselves, through the whole district, as far as his arm reached along the military road. He instilled fresh life into the lacerated state, as he infused respect for justice, confidence to order, and a salutary terror into the minds of traitors, the arrogant nobility. Already when cardinal Peretti was distinguished by a strict morality and excelled his colleagues by his stainless conduct and by a stern purity of morals, by his strictness toward himself he acquired the highest respect of the few truly religious men. When subsequently placed upon the chair of St. Peter, he showed the high toned and respect commanding attitude of man, and intoned the Te Deum in the church with the powerful voice of a lion that the vault shook and resounded, the men in purple, his present subjects were amazed and frightened, and the sinners among them turned pale and terrified. Sixtus often used to leave the Vatican *incognito*, in the mendicant-garb, as soon as the evening bells had announced the approach of night, and wander through the most lonely and most deserted street of Rome, in order to convince himself of the situation and condition of his subjects, and learn how the laws which he had given for the restoration of order were executed. A secret door led from the Vatican to the open air of which nobody besides himself had a knowledge. The day after such a nightly wandering of the pope, where he had opportunity to discover wicked actions of all descriptions and to see how grossnesss and crime bade defiance to all decency and virtue, the courts of justice had plenty to do; inflexible severity was demanded of them. Sixtus had convinced himself that he could not cure the inveterate disease with slight means, and he chose the remedy of severe and inflexible justice. On that evening on which the above conversation took place between Antonio and Portia, Sixtus had taken a seat on the fragment of a pillar near the ghetto-gate, and unobserved he overheard the shameful conference.

A FAST AND A FEAST ON THE SAME DAY.—The feast of Nicanor, commemorating a decisive victory of Judas Maccabeus obtained over the Syrian General Nicanor, fell on the anniversary of the Fast of Esther. The consequence was that one of the two had to give way. It is certain, says the "Verite Israelite," that all the time that the second temple stood, and even long afterwards, the feast of Nicanor was celebrated, and the fast did not take place. At a certain period after the destruction of the temple, however which cannot be ascertained, the Fast of Esther was reinstated, and the feast of Nicanor suppressed. What was the cause of this change? This we cannot say; but it is supposed that the reasoning of the reformers was that as the nationality was destroyed anniversaries commemorating happy events should no longer be celebarted, and that fasts were the only anniversaries fit to be kept whilst the captivity lasted. Thus it came to pass that popular tradition has altogether forgotten the glorious exploits of our fathers.

MAKE A BEGINNING.—If you do not begin, you will never make an end. The first seed pulled up in a garden, the first seed set in the ground, the first shilling put in the saving's bank, and the first mile travelled on a journey, are all important things; they make a beginning, and thereby give a hope, a promise, a pledge, an assurance that you are in earnest with what you have undertaken. How many a poor, idle, erring hesitating outcast is now creeping his way through the world, who might have held up his head and prospered, if, instead of putting off his resolutions of amendment and industry had he only made a beginning. The Popish fable of St. Denys, who lifted up his head from the ground, after decapitation, and walked away with it, was drawn by Sir Joshua Reynolds, with the legend underneath: "It is but the first step which is difficult."

ELECTRO SILVER-PLATE "sets off" a table as perfectly as real silver, and you have all the beauty of the more costts material without that anxiety and risk which often attend ily possession. Mappin Brothers, of 222, Regent-street, and 67 and 68, King William-street, London-bridge, for fifty years have been gaining confidence for the superior quality and excellence of their manufactures. Manufactory, Queen's Cutlery Works, Sheffield.

	Fiddle.	Threaded.	King's.
Per Doz.	s. d. s. d.	s. d. s. d.	s. d. s. d.
Table spoons	36 0 — 48 0	54 0 — 70 0	60 0 — 78 0
Table forks	36 0 — 48 0	54 0 — 70 0	60 0 — 78 0

Dessert Spoons and Forks, Teaspoons, &c., at proportionate prices. Mappin Brothers, established in Sheffield A.D. 1810.

HOLLOWAY'S PILLS.—THE PRESENT TROUBLE.—Consumption and fever are the grand banes of our climate. The latter, in its most contagious form, is now far more prevalent than at any other period during the last seven years. Holloway's Pills, when taken in purifying and regulating doses, are most efficient in preventing or arresting this fearful epidemic, which is everywhere menacing thousands. These excellent Pills proceed without delay to puriify the blood, to clear away obstructions, and to remove all impediments, to the full and natural action of both secerning and extreting organs. As their action improves, the listlessness, headache, thirst, and restlessness gradually disappear, the tongue cleanses, moisture relaxes the parched skin, the sufferer soon seems and feels more comfortable, and fever vanishes.

METRICAL TRANSLATION OF PS. CXXXV.

Sing Halleluyah! and proclaim
The praises of th' Eternal's name;
The Lord, all ye His servants! laud,
Who to th' Eternal's house draw near—
Who in the temple of our God,
Or in His courts appear:
O praise the Lord, for He is kind,
Sing anthems to His name and find
Therein your highest pleasure;
For Jacob has He made His own,
And taken Israel's seed alone
For His peculiar pleasure.

I know th' Eternal is supreme;
Our Lord above all gods I deem;
For whatsoever it may please
The Lord to do He does unbound,
Whether in heaven, the earth, the seas,
Or in the depths profound.
The vapours from the farthest end
Of earth, at His command, ascend;
He launches forth the lightning;
His rain in torrents down He pours,
And brings His tempests from His stores,
His word their fury height'ning.

He the first-born of Egypt slew;
From men to beast His angel flew;
Wonders and signs to thee He sent,
Thy sons, O Mizraim! to appal;
His wrath did He on Pharaoh vent,
And on his servants all.
Great nations smote He, kings He slew,
Sihon the Amorite o'erthrew,
And Og, the king Bashan—
All Canaan's realms, and gave their land,
For heritage, into the hand
Of His elected nation.

O Lord! for ever is Thy name;
Of Thine achievements, Lord! the fame
From age to age is handed down;
The Lord will judge His chosén race—
Upon His servants cease to frown,
And show them saving grace.
The heathen idols are of gold
Or silver, fashioned in a mould;
To man they owe their being;
Mouths have they, but they cannot speak;
Eyes have they, but we vainly seek
Some token of their seeing.

Ears have they, but they hear no sound,
Nor in their mouth is ever found
Or breath, or sign of life or sense;
While as insensate quite are those
Who make them, or who confidence
And hope in such repose.
O house of Israel! bless the Lord;
Aaron and Levi! bless the Lord;
Ye also who revere him;
From Zion let the Lord be blest,
Who makes Jerusalem His rest;
Praise ye the Lord and fear Him.

THE JEWS OF MOROCCO.

From Dr. Frankel's Monthly.

"Better live in Edom than among Ismael,"* said our fathers. The experience of our nation teaches that our captivity among the Mahometans is much more grievous and insupportable than among the Christians, who are an intelligent, civilised, and moral people. For, with the exception of a distinguished and noble class of Jews living at the court of Constantinople, the multitude, dispersed in other Mahometan countries in Africa, is treated in the most outrageous and contemptuous manner. Such is the report of Menassseh ben Israel, the zealous defender of the Jewish nation, in 1656, on his oppressed African co-religionists. More than two centuries have since elapsed, and, as if time were immovable for ever, the words of Menasseh are true to this day. The position of the Jews in the empire of Morocco has not altered in any way. The efforts of the generous Albert Cohn may have brought some essential help to those that were recently cruelly tormented, and opened to them the prospect of better days; but they are nevertheless treated in an outrageous and contemptuous manner.

The Jews of Morocco, says the most recent visitor to these barbarous countries, in his work lately published (Naceisse Cotte Le Maroc Contemporain; Paris, 1860), are placed on the same level as unclean animals, and if the natives do not exterminate them altogether it is solely because they are useful to them. "The tolerance of their princes consists in permitting the Jews to live just as a flock of useful animals is allowed to live. This tolerance is the result of necessity; for should the Jews disappear from the social life of the state of Morocco, the general population would be subjected to the greatest misery." For two centuries, as Leon the African wrote of them, they have been the only ones engaged in the practice of arts and handicrafts. They are exclusively the masons, locksmiths, goldsmiths, potters, founders, silk-weavers, and even painters and joiners. From figs, so abundantly growing on their soil, they press the *mahaya*, so indispensable to the Moslems, and which, on account of its excellency, is also much liked by the Europeans, and even preferred to rum, to which this beverage comes nearest.

As in Germany, Spain, and other European countries in the middle ages, the Jews of Morocco to this day inhabit separate quarters. These narrow streets, in which they are penned in like wild beasts, and which are called El-Millah, are surrounded by a wall, with openings, and furnished, as at Mogador, with canon. Every evening at sunset they have to return to these wretched streets, which are productive of all kinds of diseases; and it is only at sun-rise that they venture forth from their hiding places, in order to repair to their shops and work-rooms, situated in other quarters of the city.

With these Jewish quarters corresponds the particular costume which they are obliged to wear in this country. The law obliging them to dress in black has reference to the idea formerly attached to this colour, and which has also taken root in the colony. Black is the emblem of subjection and thraldom, even as white is that of mystery and conquest. Woe to the Jew that should venture changing his garb! The English ambassador in Morocco had a Jewish interpreter, who was one day observed by the Emperor in a European garb, scarlet and gold. He at first took him for an ambassador; but having subsequently learned that the supposed ambassador was a Jew, he ordered him to be punished, and to put on the Jewish costume. The ambassador interfered in behalf of his interpreter, and pointed out that the Jew was in his service, and, being under English protection, had the right to dress in the fashion of the English Jews. To this argument the emperor at last yielded.

They are forbidden, under the severest penalties, to mount a horse or to set foot on a burial-ground of the Moslems. When they approach a mosque or a chapel of a saint they must take off their shoes and carry them in their hands until they have passed it.

When I passed through Tangiers, narrates Cotte, a Jew walked along the way of the great mosque. His back was bent; he looked uneasily on all sides; and he hardly ventured to proceed. The poor fellow crept along the walls, and did not take off his shoes. But scarcely was he out of sight when, out of some round building, somebody pounced on him with the velocity of an eagle. It was a boy only six years old. With an incredible fury the young bedouin flew at his throat, hung on his beard, and dragged him down. He tore off his sandals, and struck him on the head and in the face. The young rascal, foamed with rage, the Jew stirred not. I seized the furious boy by the arms, to permit the Jew to escape to a neighbouring street. The rage of the boyish fanatic may be imagined. He fixed his frowning look upon me and called out, "May Allah curse thy father and the bowels of thy mother."

Under the slightest pretexts Jewesses in the open streets are beaten with a stick by the *ahirfa*, a woman especially charged with this function. They are forbidden, under penalty of death, to resist; it is only by flight that they can escape these acts of violence. M. Cotte saw children seven or eight years' old throw stones at strong young men, bite, and scratch them. These maltreated persons were Jews. They cowered and sought to escape; on their persons were seen the terror and agony of death; but all their movements betrayed their anxiety not to hurt their assailants.

Africa is the country of contrasts. Even as nature there exhibits luxurious vegetation by the side of arid deserts, so is there perceived a luminous point in the external position little in harmony with their inhuman treatment. Not only do Jews belong to the wealthiest inhabitants of this most fertile country, but it is from this despised class that go forth the officers of the crown and the ministers of the Emperor. Slaves in appearance, they are in reality lords and masters. In the 16th century there flourished at the Moroqueen court the Palachs and the Ruthes. At present the first minister of the Emperor is a Jew, Sumbul. To this day the Moroqueens employ Jews in collecting the customs, in the mint, in all affairs touching commercial relations, as well as n most negotiations with the European powers. Nevertheless the Israelites thus privileged are not in a position to take the defence of their oppressed brethren; they themselves often fall as quickly as they have risen.

However insupportable the position of the Jews in Morocco, whose number exceeds 300,000; however crushing the burdens which they have to bear—they nevertheless with rare fidelity remain attached to the faith of their fathers, although this is the only cause of their lamentable condition. They comfort themselves in their silent resignation with the hope of a better future. They say, "We are dispersed, we bear the punishment for the sins of our fathers. God has rejected us only for a time, and has condemned us to bow down our heads until all nations of the earth shall have passed over our bodies. But God has not rejected us for ever; this is what we know. One day He will re-assemble us from all quarters of the globe, and we shall acquire again domination and power." It is thus that they support themselves by the thought of this future whenever the weight of affliction bows them down.

It is therefore not astonishing that the Moroqueen Jews should be animated by a profound hatred to their oppressors; and bearing in mind the numerous insults of which they are the objects, should in the bitterness of their souls not consider as a friend either a non-Israelite or even a strange Israelite. Servitude has plunged them into a disquietude from which they can only be drawn by a more gentle treatment and a better education, which they expect from their European brethren. They have fallen into profound ignorance; superstition takes the place of pure and true faith, and in their spiritual decadence they have burdened themselves with ceremonies which have filled the pious Romanelli with disgust and repugnance.

In their business transactions, as well as in their houses, they still employ the Spanish language, being the language of the country from which their fathers emigrated centuries ago. They to this day consider themselves as Sephardim. But it must be said with regret that nothing remains of the ancient splendour of their Spanish ancestors; of the ancient love of science which animated them during their sojourn on the soil of their original country; of their mental education and nobility.

What magnificent features of the Moroqueen Jews in olden times has history preserved to us! With what enthusiasm do even Spanish and Portuguese authors speak of their generosity and hospitality!

When, after the disastrous and sanguinary battle on the little river Mecagem, in which Sebastian of Portugal lost his crown and life, distinguished Portuguese found themselves prisoners of war in the Moorish cities, they were treated by the Jew with the same affection and kindness as if they had been relatives. A noble Portuguese, who was among the prisoners, could not sufficiently extol the friendly services which the Jews had rendered to their former compatriots. The Jewesses came crying to them. They lamented, as Mendoza says, their banishment from the Pyrenean peninsula. They conversed with them in the language of their native country. They nearly all were Spaniards and Portuguese, most of whom were known to them from Lisbon, and the prisoners felt themselves as much at home among the Jews as if they had been in their own homes.

A strange fact, which has given rise to various conjectures, was that the Portuguese prisoners of war often visited the field in the Jewish quarter of Morocco wherein the Israelites buried their dead. This field adjoins the Emperor's garden, and where they lingered with pleasure, "they loved more to commune with the dead than the living;" and when from time to time Jews or Jewesses repaired to the same place in order to deplore the loss of some beloved friend, they comforted each other by calling to memory bygone days. Among themselves they always addressed each other as "dear brother."

When a sheriff one day found himself under the necessity of taking the field in order to repress some troubles, and only a few soldiers could be procured, he was advised by one of his counsellors to arm two or three thousand Jews, in these words: "We are not short of arms, and the Jews are as courageous and intrepid as ourselves." The sheriff accepted the advice. A few days afterwards a magnificent regiment was formed. The sheriff could enjoy the sight of three thousand Jews ready for the campaign. They marched against the enemy, and returned with the Moors as conquerors. The sheriff bestowed upon them the highest eulogiums for their conduct, and held them up to the Moors as models, and granted them special privileges.

But that it may also be known, continues Mendoza, that this people, which is so often reproached with disgraceful and low things, has not lost its courage and noble sentiments, possessed by this race to a high degree, we will speak of a noble and remarkable action which the Jews accomplished in our favour. When Nuno Fernandez d'Alayde was commander-in-chief of Safi, the city was suddenly invaded by more than 100,000 men. Nuno Fernandez saw his life exposed to the greatest danger. Two Jews of Azamar, who were informed thereof, resolved to succour their compatriot and friend. Isaac Bencemero and a certain Ismael fitted out, at their own expense, two vessels, manned by two hundred co-religionists, and set sail for Safi. In the darkness of the night they obtained access to the besieged city, without being perceived by the enemy's posts. Nuno Fernandez received them with joy, and he was indebted to their services for his deliverance and that of his army. Similar proofs of courage were furnished by Samuel Valenciano—the Spanish Jew, whom the chronicler of the chiefs calls the intrepid Jew.

After this short episode let us return to our own time; let us attend a Jewish wedding in Morocco. Marriage solemnities among the African Jews last seven days, and always present a theatrical aspect, with the sole difference that if there is any wealth it exhibits all its luxuries on such occasions.

We enter the *petio*, the inner court of the house, inhabited by the bride, and we meet there a multitude of people giving vent to their joy by tumultuous cries. A musical band is stationed in a corner; four vocalists entertain the company with national songs. And with what fire do they sing! Their eyes roll beneath their furrowed fereheads, and they seem to follow with vehemence the sounds losing themselves in space. Among these a big man dressed in green and red makes himself remarked. It is the chief of the band, a Musgulman, an incomparable artist, whose father played before the sultan, and who is invited to all the festivities given by the pasha. He has condescended, for a consideration, to honour with his presence the Jewish wedding, and to charm the guests with some pieces from his collection. The best carpet is reserved for him, and the most delicious refreshments are offered to him. It is with enthusiasm that he performs his songs; he roars, turned towards ethereal regions; his head thrown back, and his glistening eyes seem to say to the admiring multitude, It is not for you that I pour forth the treasures of my divine arts.

The friends of the bride have taken their station in a circle in the court. They are all magnificently attired in velvet and silk. Their head-dress is resplendent with diamonds, rubies, and emeralds; costly ear-rings hang down to their shoulders; here is displayed again the dazzling magnificence of the ancient orientals. Each of the women places herself in the centre of the attentive circles, and engages in a dance which is not at all graceful.

During the wedding-days the bride, surrounded by her young companions, sits on a gala bed; dumb, serious, her eyes cast down—not a movement betrays what is passing in her mind. At last the young bride is led to the bridegroom in a solemn procession. She is covered with a long veil, the friends of the bridegroom seat her on a throne, and the attendants being shown the way by the light of the torches, set themselves in motion. The songs of those present celebrate the solemnity, which lasts seven days after the nuptial benediction.

Warsaw.—Civil Rights.—A decree granting civil rights to the Jews has been published on the 21st inst.

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* In the mediæval rabbinical literature Edom was the designation for Christendom and Ismael for Mahometanism.—Ed. J. C.

CONTENTS OF THE PRESENT NUMBER.

Advertisements 1
Our Communal Weekly Gossip Mr. Maguire on the Turkish Question—Political Influence of the Jews—Jewish Musicians 2
Bohemia — The New Communal Organisation .. 2
How the Clergy Secured for Themselves the Payment of their Tithes 2
The True Shylock and Sixtus the Fifth 2
A Fast and Feast on the same Day 2
Metrical Translation of Psalm CXXXV. 3
The Jews of Morocco .. 3
Warsaw—Civil Rights .. 3
Leader—Rome's Latest Demonstration 5
A Present for the Rev. the South Kensington Museum .. 6
Chief Rabbi in the Exhibition 5
Edinburgh—Recovery of Seat-Rent 5
Metropolitan Free Hospital—Accidents 5
Board of Guardians for Jewish Poor 5
Jews' Free School, Spitalfields 5
Fellowships at the Universities 5
Manchester—Election of the Rev. Professor Isaacs .. 5
Mr. Salaman's Concert .. 5
The Haftaroth 6
A Papal Bull 6
Paris — An Extraordinary Measure 6
Paris—Death of M. Terquem 6
Esther Nuges 6
The Jews in the Roman States 6
Hungary—Blood Accusations 6
The Central Consistory of France 6
Military Movements .. 6
The English Jews 6
A Series of Photographs .. 5
France—The Religious Budget 5
Bottuschan—A Terrible Accident 5
The Palestine Administration 5
CORRESPONDENCE.
Colonization of Palestine .. 6
The State of the Jews in the Holy Land 6
ממחרת השבת 6

JEWISH CHRONICLE, ADVERTISEMENT DEPARTMENT

Public Companies and Societies—Five Shillings for the first seven lines, and Sixpence for each succeeding one,—a line consists of about ten words.

Births, Marriages, and Deaths—Not exceeding seven lines, Three Shillings and Sixpence. The announcements of deaths with black borders are charged double. All family announcements are published the same week, if received at the office on Thursday, not later than 4 o'clock p.m.

Trade Advertisements—Not exceeding seven lines Three Shillings and Sixpence. A considerable reduction on Contracts for all such Advertisements, according to the number of Insertions.

For Advertisements inserted over the Leader and in the body of the Paper the charge is a third more than the scale.

NOTICE.

Our Subscribers are respectfully reminded that, the Quarter having expired, the Subscriptions are due. To avoid needless writing and postages, the receipt of the Subscriptions will be acknowledged in our journal in the week of their receipt, and such acknowledgment shall have the validity of a receipt.

NOTICES TO CORRESPONDENTS.

Received—A Series of Ten Photographs, after Drawings of Jewish Ceremonials. By Simeon Solomon. Cundall, Downes, and Co. A Very Young Author.—We regret we cannot make use of the essay. P. A.—In our next. The Day of Atonement.—The chronological inadvertence in the letter of the Rev. Mr. Harfeld, pointed out by Mr. A. Harris, Ramsgate, is admitted by the writer, who thanks his critic for having pointed out an error which he was about correcting himself. ממחרת השבת.—Mr. A. Liebeschutz, Liverpool, will see that the mistake referred to by him has been pointed out by the Rev. Mr. Bernstein, whose letter, having been in type early in the week, rendered the insertion of a second communication of the same tenor unnecessary. May we further ask Mr. Liebeschutz, as well as all other correspondents, to write their Hebrew quotations in the square characters, as the compositors are much more familiar with these than any other.

Suoscriptions to the "Jewish Chronicle and Hebrew Observer:"—Mr. Henry Salomon, Edinburgh, up to Jnue 30, 1862, 8s.; Mrs. Robinson, Bow House, Betty, up to Dec. 31, 1862, 8s.; Rev. Philip Bender, Dublin, up to Sep. 30, 1862, 12s.; Rev. L. Harfeld, Bath, up to June 28, 1862, 4s.

Received for the Hughes Fund—A Widow's Mite, per Rev. Dr. Adler, 10s.

CALENDAR FOR THE ENSUING WEEK.

Friday	June 27	Sivan 29	Sabbath comm at 7.
Saturday	„ 28	„ 30	„ closes at 9.19. חקת—Num. xix. 1. Haphtarah, Judges xi.

To-morrow and the following day will be Rosh Hodesh Tamuz.

The Jewish Chronicle,
AND
Hebrew Observer.
LONDON: FRIDAY, JUNE 27, 1862.

ROME'S LATEST DEMONSTRATION.

Despite the wars in the United States and Mexico, and despite the Great Exhibition in London, Rome has yet lately contrived to attract a very considerable amount of the world's attention. It has recently witnessed with profound edification the marvellous process of the wholesale manufacture of saints, and listened with intense devotion to the roar of a torrent of Papal abuse. These are events calculated to attract notice and to invite comment. Indeed, the production of this effect was one of the principal objects designed by the prime movers, and we willingly admit that the temptation to make some remarks has proved too strong for us, especially when the occurrence offers us so excellent an opportunity for becoming acquainted with the radical differences between the two religious systems as represented by the Law and the Gospel, and when ths Pope himself has with his infallibility undertaken the defence of the former.

When the Supreme was pleased to promulgate His will on Sinai, he declared the whole nation "a holy people." When Korah rose in rebellion against Moses, he pleaded, "For the whole congregation is holy;" yet all throughout the Hebrew Scriptures is the worshipping of holy men and women strictly forbidden. When the great lawgiver died, he, knowing the vulgar propensity for venerating the remains of illustrious persons, evinced his, and consequently God's, horror of this practice by taking care that nobody should know his burial-place. Throughout the many centuries from Joshua to the last Herodian prince, there is not an instance on record of any of Israel's heroes, teachers, martyrs, or prophets, having received homage as saints, although the land was dotted with their graves, and although their remains, like those of Elisha (2 Kings xiii. 26), even worked miracles. To this day, in obedience to the word and spirit of His law, an Israelite would shrink back with horror from such appellations as St. David, St. Isaiah, St. Judas Maccabeus, whatever the veneration in which the memory of these holy men is held by him, and would consider any worship paid to their remains as rank idolatry, whatever the awe with which he would look at their dust; yet the moment the system represented by the Popes appeared on earth, although it proclaimed all men to be sinners, it peopled the world with saints. From the proud cathedral to the humble village church, it must be dedicated to some saint, be it the real St. Paul or the mythical St. George; and the church presumed to give half-witted anchorites a place in the heavenly ranks, which God forbade to assign to the man to whom He talked face to face. Yet in his allocution the same Pope who, by the canonisation of a whole batch of sinful mortals, had impiously usurped the privileges of the Supreme, had detracted from Hisglory by imparting it to weak finite beings, and clearly disobeyed Moses and the prophets, denounced the assailants of the Law with a bitterness which betokens the extreme of hypocrisy or fanaticism. Surely those who deny or explain away the prophecies and miracles recorded in the sacred books cannot be such great offenders in the eyes of God as those who counteract His clearly expressed will.

No doubt, prophets of old denounced wickedness in vehement language. Atheism was already reprobated in strong terms by the Psalmist: but the prophets of old never inveighed against human progress, and never attempted to subject science to the trammels of theology. When King Solomon asked of God wisdom, in order to govern righteously, far from rebuking him for wishing for secular instead of Divine knowledge, the Lord was so pleased with the request that He, in addition, granted to the petitioner that for which he had not prayed. The wisdom of Solomon, a special gift from above, did not manifest itself in abstruse disquisitions on theological ingenuities and mysteries, bnt in the right use of his reason, and in the cultivation and promotion of science. We are told in the Book that Solomon discussed natural objects, from the cedar of Lebanon to the hysop on the wall. In his Proverbs the same sage is indefatigable in his praise of wisdom, comprehending in his view every kind of knowledge, and the commendation of its study. "Acquire wisdom," is in his eyes synonymous with "acquire knowledge." Yet when the great representative of the new dispensation addresses the millions of his followers, his allocution is one string of violent condemnations of all independent reasoning and of all scientific progress. Hear how the vice-gerent of a God of mercy speaks of those profound thinkers, the greatest benefactors of the human race, whose lucubrations are banishing from earth that superstition and fanaticism which at one time had converted the Christian world into a den of murderers,—into a true charnel-house, where man was taught to hate, persecute, torture, and butcher a fellow man that dared to work out his salvation in his own way. Listen to the chief pastor addressing the shepherds of his flock:—

> You well know, venerable brethren, the truly iniquitous war against the whole Catholic republic which has been declared by those men who, enemies of the cross of Christ, not supporting His doctrines, and associated together by a nefarious alliance, blaspheme what they are ignorant of, and by depraved arts of every description endeavour to weaken the foundations of our most holy religion and of human society,—yea, and if it were possible, thoroughly to upset them, and to imbue the minds and souls of all with the most pernicious errors—to corrupt and root them out of the Catholic religion. Indeed, those most crafty artificers of fraud and mendacious fabricators do not cease to raise out of darkness certain monstrous portents of former errors, already and often exposed and rejected by the soundest writers, and condemned by the weightiest judgment of the Church, and to exaggerate these portents, presented under the most deceitful forms and words, and to disseminate them by all possible methods. By these melancholy and altogether diabolical arts they contaminate, debase the knowledge of all, diffuse a deadly poison, to the destruction of souls, exercise an unbridled licentiousness of life and depraved desires, invert social and religious order, and endeavour to extinguish every idea of justice, truth, right, honesty, and religion, and deride, despise, oppose the most sacred dogmas of Christ.

When the Psalmist put the question, "Eternal! who may abide in Thy tent, and who dwell in the mountain of Thy holiness?" he enumerated the several virtues adorning the righteous, attaching to each term a clear and distinct meaning that cannot be shifted and shuffled off. But when the holy father speaks of the church in its relation to the state, words lose their definite, fixed significations. They convey the idea which the church chooses to affix to them. Truth, justice, and holiness only remain in sound, only point out the place where something is to be put. They are mere thimbles covering nothing until the church puts the pea underneath, and nobody can know where the prize is until taught by the church. The goodness of every-day life is but too often wickedness in her eyes: its virtues vices, and its merits sinfulness. When the God of Israel, for whose glory the Pope seemed so jealous, revealed His law on Sinai, He distinctly drew a line of demarcation between the temporal and priestly powers. The sword of the magistrate was placed in the hand of the temporal prince; the high priest had to receive his directions from the king. In practice it was the latter who occasionally appointed the former, and not rarely deposed him. Never did a prophet exalt the priestly power over the kingly, or even placed them on a par. To prevent priestly encroachments, the tribe of Levi was distinctly forbidden to hold landed property. And when in the time of the Maccabees extraordinary circumstances, despite the Divine command, had united the royal and priestly dignities in the same individuals, the union led to national ruin. Yet scarcely had the new religion gained ground when its priests aspired after territorial possessions, and its head arrogated to himself supreme power over all princes, and even succeeded in establishing for himself a temporal sovereignty. Hear how distinctly all this is taught in the Catholic church to this day, as it was in the days of Hildebrand. There is at this moment in Italy a society called, "The Pisan Society for the diffusion of Catholic doctrines," among which there are eminent professors and individuals, who, by word of mouth and publications, spread "Catholic doctrines." In one of their latest productions, "Warnings to the Faithful," we read the following:—

> "The doctrinal Church, to which, by divine institution, belong the chief Romau Pontiff as head, master and pastor, and the bishops united in communion with him, is infallible in all that regards faith and morals. This is a dogma.
>
> "2nd. The Church, then, is infallible in her definition of a just or of a base or honest action, since that concerns morals. This also is a dogma.
>
> "3rd. The Church has declared that it is unjust, dishonest, and sacrilegious, to usurp property or territory from the Church. In this, also, she is infallible.
>
> "4th. The Church received from Christ full power to judge and punish the crimes of her sons. He who could deny this would be a heretic.
>
> "5th. The Church, availing herself of that power, has fulminated her excommunication against the usurpers of ecclesiastical property; he who should think that the Church has erred, or exceeded the limits of her proper powers in this, would also be a heretic.
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> "6th. Even according to the severest Gallicans, the judgment of the Pontiff is infallible when it is strengthend by the consent of the doctrinal Church; and in this case of the excommunication all the bishops of the Catholic world echoed the judgment and the sentence of the Supreme Hierarch."
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> "Here, Catholics, you have rales to guide you under the present esrcumstances. Do not be seduced by the number and authority of those who think otherwise. Numbers did not save the guilty in the days of Noah and Lot. Do not let authority mislead you. Judas, who also was one of the twelve, is still in hell. Listen only to the voice of those whom God has elected for your church, and of whom he has said 'Who receives you receives me.' These are Christ's words, and he who is not satisfied with them is a proud fool who knows nothing."

But the most interesting portions of the allocution are those in which his Holiness, unintentionally and unconsciously, like Balaam of old, vindicates the cause of those whom, as he shows by his oppression and persecution of them, he no doubt reprobrates most. The holy father gets particularly wroth with the pernicious philosophical systems called Spinosism and Pantheism. Denouncing those who hold these views, he says:—

> But they arrive also at that degree of impiety and impudence, that they endeavour to attack Heaven itself, and take away God himself from the midst of it; for with marked iniquity and equal folly they do not fear to assert that no supreme, all-wise, all-provident divine will exists distinct from this universe, and that God is the same with nature, and, therefore, obnoxious to change; and that God becomes man and the world; and that all things are God, and that the very nature of God has substance.

Now who are those "who take away God Himself from the midst of heaven?" "That God becomes (or, what is practically the same, became) man;" and "that the very nature of God has (or, what is practically the same, had) substances" than which, in the eyes of the Pope, "certainly nothing more mad, nothing more impious, nothing more repugnant to reason itself, can ever be imagined or devised?" Who first taught the mystery of the Incarnation, of the God-man, of the two natures—the Divine and human, indissolubly united in the Saviour of the world, and consequently His materialty? Who thus paved the way for the doctrine elaborated by Spinosa, which leads to the conclusion that "spirit and matter, necessity, and liberty, the true and the false, good and evil, the just and the unjust, are the same?" Are they the disciples of Moses who have at all times contended for the absolute spirituality of the Divine Being, or those of Jesus of Nazareth, who perceived in the perishable human form and substance of their master, the infinite Divinity Himself.

Again, how strange that the Supreme Pontiff should so greatly object to the opinion of unbelievers, expressed in the following passage in the allocution:—

> Moreover, they do not hesitate to assert, with the greatest impudence, that divine revelation not only is of no advantage, but that it is even injurious to human perfection, and that divine revelation is itself imperfect, and subject, therefore, to the continual and indefinite progress which corresponds with the progress of human reason.

Who first introduced into the world the doctrine that a revelation of which the inspired Psalmist said: "The law of God is perfect," is, despite this solemn declaration, imperfect; that the commandments not rarely ending with the Divine injunction, "a statute for ever," were only intended to be temporary; that the old dispensation was only preparatory, and had in time to give way to a more perfect one, and consequently that there were development and progress in God's word itself? Was it the disciples of Moses or those of Jesus? If after the promulgation of this doctrine Mahomet sought to supplement and supersede the Law and the Vangil by the Koran, even as the apostles supplemented and endeavoured to supersede the Law by the Gospel; if, in our own time, Joseph Smith in his turn sought to supplement and to supersede the law and the Gospel by the book of Mormon—who set them the precedent, and in whose footsteps did they follow? Truly extremes meet. The Pope, in his severest condemnation of the anti-Christian opinions of the age, actually vindicates those very glorious principles on the ground of which Judaism always opposed the dangerous doctrines of Christianity. This is a triumph for the Jewish cause, the more gratifying the less we expected it. Whether the Pope defends his own opinions, or condemns those of others, his advocacy and reprobation equally tend to refute his own principles, and to establish those of the oppressed and persecuted religion—his advocacy, by its antagonism to the word of God, and his denunciation by its agreement with it. Thus, whether he approve or reprobate, bless or curse, it only helps to establish truth, to increase the glory of God, and to justify the course pursued by Israel.

South Kensington Museum.—We are indebted to a correspondent for the following account of objects of Art belonging to co-religionists, now exhibiting at the South Kensington Museum. Although some of these articles have been referred to by us on former occasions, we yet make no alteration in the account, as it is intended to present the collections of co-religionists as a whole. In case No. 2. there is a very beautiful opalised glass vase of early date, and considered as rare as the celebrated Portland vase in the British Museum; also a cup or vase of yellow topaz, of elegant form, the stem richly chased and enamelled—birds, flowers, &c., encrusted with precious stones—a work of the 16th century.—Five rare and curious groups of enameld gold ornaments of the same period—the works of Lombard-Venetian jewellers, cotemporaries of Benvenuti Celini. Some exquisitely chiselled silver cups, baronial salts, groups of carved ivory, &c., all belonging to Baron Lionel Rothschild, M.P. Sir Anthony Rothschild contributes some exquisite images, enamels, rare specimens of china, silver, and bronze vases, cups and other rare objects, amongst which there is a highly wrought steel clock cabinet—the work of Cannazzo of Milan, of the 16th century. The figures of Moses and Aaron on each side of this wonderful work are beautifully wrought in steel and damasked gold. Baron Meyer Rothschild contributes many rare and interesting objects in silver, ivory, glass, &c.; amongst which is a curious life-size figure of a Spanish dwarf in the costume of a cavalier of the 17 century. There are also in the Museum several beautiful oriental crystals, the property of Mr. L. M. Rothschild. The Messrs. Falcke contribute some rare specimens of antique furniture, silver, and china. Mr. Frederick Davis, of Bond-street, contributes some superb specimens of sevères, china, &c. Mr. Abraham Joseph, of Bond-street, contributes a unique specimen of gold, enamels, and other fine works of art. Mr. Henry Durlacher, Bond-steet, some beautiful specimens of bronze, silver, and metal works of the 14th, 15th, and 16th centuries. Mr. Wertheimer, of Bond-street, several fine works in ancient jewellery, &c. Mr. Lebenheim contributes some magnificent gold and other miniature snuff boxes &c. There are several other exhibitors who are co-religionists, but whose names for the present we do not know.

A Present for the Rev. the Chief Rabbi in the Exhibition.—The "Daily News," in giving an account of Mr. Hancock's trophy in the International Exhibition, says: "There is also in this case perhaps the greatest rarity in the whole building—namely, a piece of solid gold plate, it being a singular fact that elsewhere there is not a single specimen of the most precious of the metals exhibited. This solitary representative of the Australian gold-fields is a handsome vase of the value of £100, and was manufactured by Mr. Hancock from pure Victoria gold, to be presented to Dr. Adler, the Chief Rabbi, by some of his colonial co-religionists. The intrinsic value of this beautiful article is not very considerable, but being, as far as we could learn, the only piece of gold plate in so vast an accumulation of the world's treasures, we have thought it deserving of some mention."

Edinburgh.—Recovery of Seat-rent.—A case was tried on the 20th inst. at the Sheriff small-debt Court, Edinburgh, which is not without interest for the Jewish community. The congregation of Edinburgh having sued a gentleman for two guineas, being the rent of two seats in the synagogue occupied by defendant and his son, a verdict was given for the plaintiff. The correspondent who acquaints us with this incident observes that the publication of the decision would be useful in small provincial congregations, in which every shilling is of importance, as unfortunately it happens that unscrupulous co-religionists not rarely refuse to contribute anything towards the support of the synagogue, although they resort to it for worship. These congregations will now see that seat-rent in synagogues is recoverable by law.

Metropolitan Free Hospital.—Accidents.—Two accidents to co-religionists, described further on, show the necessity of a Jewish ward in the crowded neighbourhood of Bishopsgate, so densely inhabited by co-religionists. We are therefore particularly pleased to learn that such a ward will be opened in a few days at the above hospital. The accidents referred to are these: On Monday afternoon a child named Moses Bossman, seven years' of age, whilst crossing the road in Bishopsgate-street, was knocked down by the horses drawing an omnibus, and before the driver could stop the fore-wheel of the vehicle had passed completely over both legs. The poor little boy was immediately conveyed to the Metropolitan Free Hospital, Devonshire-square, and was promptly attended to by Mr. E. J. Chance, surgeon to that institution.—On Tuesday afternoon, Joshua Cohen, a child 7 years' of age, whilst on his way to school, was run over, and sustained an injury to his foot. He was also conveyed to the Metropolitan Free Hospital, and placed under the care of Mr. Jonathan Hutchinson. Upon enquiry of the resident medical officer immediately before going to press, we were informed that both children were progressing favourably.

BOARD OF GUARDIANS FOR THE JEWISH POOR.

We referred last week in our report of the meeting of the Board of Deputies, to letters addressed by three City unions to the Poor Law Board. These letters set forth the views of the unions on the memorial of the Jewish Board of Guardians presented to the Poor Law Board through the instrumentality of the Board of Deputies, and which we published some months ago in full. As these letters contain much interesting matter we reproduce them with some omissions unimportant for our purpose. The first letter is from the Whitechapel Union, dated August 7th, 1861, running thus:—

"The Guardians have given the statement made their best consideration, and while they believe the statement that the rates paid by Jewish ratepayers in some of the metropolitan parishes exceeds the amount or proportion of those rates absorbed by Jewish paupers, they yet believe that a very great if not equal disparity exists between those paid by the ratepayers of every other creed or religious denomination, and the amount absorbed by paupers of those creeds respectively; indeed, were it not so, no margin would be left for payment of county rate, police rate, registration and vaccination expenses, common charges, repayment of workhouse loans and interest, and the various other payments which are a charge on poor rates.

"The Guardians have no reason to doubt the correctness of the figures given at the end of such statement—they desire to remark however, that it is not stated whether the 3s. 4d., in the pound assessment is for poor rate only, and if so, what proportion is expended in actual relief; but they very much doubt whether the amount stated to be expended in the City of London Union for the relief and maintenance of the Jewish poor, affords any criterion as to other unions.

"The Guardians with much pleasure bear testimony that as a rule the Jewish poor are extremely reluctant to apply for or receive parochial relief; but they attribute this more to their habits of life and pursuits, and that they are not, generally speaking, affected or reduced in circumstances by the common cause of pauperism or the sudden transitions which, in this union at least, so sensibly affect the poor of other classes, than to any religious feeling on the subject, which in practice they have not found to exist to any great extent.

"The Guardians feel that they have always endeavoured to treat every application to them for relief on its own merits, without reference to the religious opinions of the applicant, and not to make any distinction in consequence of religious faith in reference to the extent or mode of relief to be afforded; and while they would not willingly do anything which should compel a sacrifice of, or do violence to the religious opinions of any applicant, they cannot but see that if any alteration in the nature of relief was made in favour of the Jewish poor it must also be extended to those of several other creeds who may object to the dietary of the workhouse, and engender great confusion and difficulty.

"The Guardians are of opinion that the efficiency of Board of Guardians would be much impaired, and opportunities, if not inducements, to fraud arise, if the right to offer the workhouse as a test (where they think it desirable) was withdrawn from them under any circumstances or in favour of any class or denomination of persons; hence they consider the carrying out the alterations in this respect, suggested in such statement highly objectionable, more particularly as regards women, stated to be deserted by their husbands, which the Guardians so frequently find is an arrangement between the man and his wife, with a view to procure out-door relief for the latter, knowing the man himself, if he applied, being able-bodied, would not be afforded relief out of the workhouse, that they consider the retention of the power to afford the workhouse test to this class absolutely essential.

"In regard to compelling proceedings against husbands deserting their wives, the Guardians consider that from their knowledge of the circumstances of each applicant through their relieving officers they are competent to judge in what instances such a proceeding is desirable or necessary.

"I am to add that able-bodied paupers set to work in the stone-yard in this union, are paid their earnings in money; that articles of food or necessaries supplied as relief are taken from the workhouse stores and charged to the several parishes at the contract prices. The Guardians consider therefore that relief by tickets to tradesmen is not only undesirable, but would be much more expensive and costly."

The second letter is from the Shoreditch Union, dated August 19, 1861. The clerk writes:—

"The Guardians have taken the statement into consideration, and I am instructed to inform you, that very few of the Jewish community apply to the Guardians of this parish for relief, and those who do so are usually of a class to whom the workhouse test is no particular grievance, whose religious principles are of a very uncertain character, and who practically ignore the Jewish Dietary Laws.

"The Guardians believe it would be impolitic and mischievous in effect to issue special regulations as to relieving Jewish poor, as Roman Catholic and other poor might, and no doubt would, require similar regulations.

"The Guardians however are disposed to think that if members of the Jewish community, who may be under the necessity of applying for parochial relief, were each to produce a certificate from some person in authority amongst the Jews, stating that they were known as Jews, and that they observed the Jewish Dietary Laws; the Guardians to whom such certificates might be so produced would forego the workhouse test and would grant the necessary relief.

"This Board would strongly deprecate any interference with the power now possessed by them of relieving persons in the workhouse, when it appears advisable for them to do so. And to grant an exemption from the workhouse test to the members of the Jewish or any other community would in effect deprive the Guardians of the only satisfactory means which they possess of ascertaining whether the destitution be real or feigned."

The third letter is from the City of London Union, dated November 7, 1861. The clerk writes:—

"The Guardians direct me to state that they have never made any special rules for the relief of destitute Jews, inasmuch as the number of Jews applying for, or receiving relief from the poor rates is so small that they have not felt called upon to do so. The Guardians are of opinion that if the number of applicants for relief from destitute Jews should increase, they should feel no difficulty under the existing Law or under the orders of the Poor Law Board, in administering such relief out of the workhouse as may be necessary to meet the circumstances of each case. The only difficulty, if any, in administering out door relief to destitute able bodied Jews, would be that connected with giving one half of the relief in kind so far as it may be necessary to give articles within the Jewish Dietary Law, as part of such relief; but to meet this difficulty the Guardians would be ready to enter into contracts with Jewish tradesmen to supply the necessary articles under their orders, or to withhold giving such articles at all, and to afford sufficient weekly relief to the destitute Jew to enable him to purchase his own. There would be a difficulty in administering relief to destitute Jews if the Guardians insisted upon giving relief only in the workhouse, or if the law prohibited them from giving out-door relief to able-bodied Jews. But this is not necessary under the order for regulating the administsation of out door relief of December, 1852, which is in operation in this and in most of the metropolitan unions or parishes.

"The guardians find, on looking over their relief lists for the year ended at Lady Day last, that the number of persons of the Jewish religion relieved are as follows; viz., Workhouse—males, 1; females, 3. In lunatic asylums—males, 2; females, 1. Our door—males, 3; females, 1—total, 11.

"In no case has there been any complaint made to the guardians respecting the diet or relief; had there been they would have made the necessary arrangements to obviate its recurrence."

Jews' Free School, Spitalfields.—On Monday and Tuesday last M. Arnold, Esq., H.M. Inspector of Schools, made his annual visit to this institution. He was received by Lady Rothschild and her daughters, and by Messrs. H. N. Solomon, Moses Levy, F. D. Mocatta, and Julian Goldsmid, members of the committee. On Monday he was accompanied by M. Rapat, Inspector-general of Paris schools, who is on a visit of investigation to this country, and who took a most lively interest in the proceedings, expressing great satisfaction at the efficient condition of the girls' school, which then came especially under inspection. Mr. Arnold, as usual, went through every class in both schools, taking at random numerous pupils from each and examining them individually. He also submitted many classes to simultaneous written and oral exercises in arithmetic, dictation, grammar, geography, and history, and he went minutely into all the details connected with the divisions of the classes and the duties and attainments of the pupil and assistant teachers. At the conclusion of the inspection Mr. Arnold expressed a very favourable opinion as to the merits of the school, and particularly adverted to the wide diffusion of the instruction. He said that the institution was in all respects an extraordinary institution; that in character, completeness, and adaptation to its purpose, it might vie with any similar establishment in the country; while it was superior to many in cleanliness and all arrangements connected with health. Before leaving Mr. Arnold made an extra-official examination of five young gentlemen (pupil-teachers of the school) in Greek, and highly commended their progress. It may be proper to state that these youths are preparing for matriculation at the University of London, where four pupils of the school have already graduated. The inspection being over, the children of both schools are preparing for their annual pleasure excursions. This year many will be taken to the International Exhibition, Mr. Harry Emanuel having kindly sent 210 tickets for admission, and the President and Treasurer having also provided for some hundreds more. In addition, large numbers of boys will be taken to the Crystal Palace, and a party of girls will visit Greenwich.

Fellowships at the Universities.—The subject of admitting Dissenters to fellowships at the Universities of Oxford and Cambridge has again been brought before the legislature in a petition presented by Mr. Bouverie, who promises soon to bring forward some measure to accomplish this object. It is the Act of Uniformfty which stands in the way of Dissenters. Should this obstacle be removed, Jews would likewise be admissible. The petition was signed by 74 resident Fellows of the University of Cambridge; and among them were comprised no fewer than 16 tutors and assistant-tutors of different colleges.

Manchester.—Election of the Rev. Professor Isaacs..—A correspondent writes:—On Sunday, the 1st inst., the Rev. Mr. Isaacs was unanimously elected Minister of the Manchester Hebrew Congregation.

Mr. Salaman's Concert.—On Tuesday (the 17th inst.) Mr. Salaman, one of our most estimable professors, who has directed his attention more largely than the generality of his English contemporaries to the older music for keyed instuments, gave a liberal selection of music, old and new,—including harpsichord playing by himself, Moscheles's 'Hommage à Handel,' and Hummel's Quintett in D minor,—the violin performances of the Brothers Holmes and Herr Laub, and much various singing by favourite artists.—*Athenæum.*

THE HAFTAROTH.

A correspondent of the Christian religion has addressed to us a few questions respecting the Haftaroth. We publish them in the hope that some of our readers will be able to offer the desired information. Our correspondent writes:—

I would formulate my inquiry as to the Haftaroth somewhat in this fashion. Maimonides somewhere states that the Haftaroth for the seven Sabbaths preceding 9th Ab (10 Ab), as well as for the three Sabbaths following the fast, were changed by authority shortly after the destruction of Jerusalem. My questions then are these: 1st. Were any of the other Haftaroth shifted from their places for the purpose of filling their places, and if so, which Haftaroth have been so removed, and from which Sabbaths have they been transferred? 2nd. Can the ancient and original Haftaroth for the seven Sabbaths before the fast and for the three Sabbaths following the fast be pointed out? 3rd. What was the exact course pursued when the change spoken of by Maimonides was made? Is this known, and if so, can you refer me to the authorities where I may find the record, or still better, give me the substance of the account, since I cannot read rabbinical Hebrew.

COLONIZATION OF PALESTINE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Some time ago you were kind enough to insert in your periodical some papers by me, one series of which was headed "Palestine for the Jews," and another "The Colonization of Palestine in connexion with the nearest route to India." These papers were subsequently printed in a pamphlet form, and obtained a considerable amount of attention. Reconsideration instead of inducing me to recall anything I then wrote, has only confirmed me in the views then advanced.

Permit me, however, to give you an assurance to begin with. In advocating these views, I do not for a moment seek to infuse any "conversionist" theories along with them. The large number of letters I have received from influential Jews—independent of my own conviction—have abundantly satisfied me that any such motives would effectually prevent the accomplishment of an otherwise practical colonization scheme.

I desire therefore to limit my observations entirely to a political and commercial aspect of the question, and to appeal to you and your brethren on this ground alone. I quite concur with you and them, that the *final* restoration of the Jews to their own land will be attended by miraculous accompaniments and with inconceivable triumph and glory; and I know full well, that in His own good time, the God alike of the Jew and Christian will bring it to pass. Whether that time may be near or distant need not be discussed now, but we cannot be wrong in following when the finger of God's Providence indicates to us the path which lies before us. That an opening for the Jewish race to colonize their own country will soon be made, I for one sincerely and gladly believe. God is pleading with the nations in a mysterious and terrible manner. The various dominant policies of the world seem to be coming up for judgment. A thousand warnings hint to us that a time of unparalleled trouble is approaching. Even since the papers I have alluded to were printed by you, see how the great American continent has been swayed by hellish passions, which can only end in the mutual ruin, if not the destruction of the combatants! Had I or you ventured to predict the events which in this short intervening period have taken place in that unhappy country, should we have been believed? and yet to shrewd eyes the ultimate issue of the state of American society has long been perceived. Such utterly antagonistic elements, such wicked defiance of all the laws of human brotherhood, could only end in one goal, and that goal has at last been reached.

But if certain results have followed from certain courses of action in America, equally true is it that certain results must follow from the antagonistic elements at present existing in Europe. While America has been busy in achieving only its own desolation, the nations of Europe have not been idle, each has been providing itself with the most deadly weapons, which perverted human ingenuity could suggest, for the anticipated encounter. The storm has been gathering silently, and must, of necessity, before many years, (how much sooner, time only can show) burst with a violence which shall shake the powers that be to their foundations—even to the uprooting of some of them altogether. It is impossible for things to remain long in their present condition. The influences at work have been too long continued and the force of public opinion too wide spread and deeply rooted to be peaceably stemmed. The ordeal must be passed through—there is no escape—the struggle must come. The peoples bathed in the fiery flood of revolution, will, it is to be hoped, rise purified and strengthened by the baptism, and will settle into their respective nationalities, guided by the bitter experience of the past and be safe from the elements of disturbance in the future.

Whatever changes may thus take place in the map of Europe, of this we may be sure, that Turkey, as a Mohammedan empire, will in the grand convulsion be utterly swept away: of that we may be as sure, as that the sun will rise to-morrow! and then Palestine—whose memories will live for ever—will, I do most earnestly hope and trust, come into the remembrance of her children. Every month the Turkish empire, in spite of all our bolstering, totters to its fall: it is crumbling slowly and inevitably, and no trifling indications exist which tend to show that its natural enemies, France and Russia, are quietly biding their time to accomplish its utter ruin.

If this be so surely every month also should clearly decide the Jews as to whether they have still any interest left in their fatherland, short of that ultimate complete restoration which I and they are satisfied must sometime take place.

I would appeal to the English Jews especially to consider this matter. If the division of the Turkish empire takes place, a part of the Jews backed by the power and influence of England might assuredly colonize, at all events, the northern parts of Palestine and the valley of the Euphrates; and not only rapidly become commercially important, but become also a most valuable outpost to Great Britain. I have already pointed out that the route from England to India is at least a thousand miles nearer by the valley of the Euphrates than the Red Sea, as well as being much more agreeable and interesting; and nothing can be more certain than, being also the natural highway to Australia and China, it would as a financial speculation be eminently remunerative. The time must come when this ancient route will be re-opened, and to whom can it be more important than to the Englishman, on the one hand, whose possessions it bridges over, and to the Jew on the other, whose inalienable birthright it is?

Sir, will nothing short of miraculous restoration satisfy you? Is there not a vast number of your poor countrymen scattered over the East, who are only wanting sufficient political protection to settle themselves in their own land?* and would not the protection of their good friend, England, be much more grateful than the oppression and persecution they undergo at present?

As to the practicability of the *gradual* colonisation of Palestine, there can be no question or doubt. Writers intimately acquainted with the topography of the country, and the difficulties of the undertaking, have entered into all details respecting such a project, and have proved its feasibility.†

It is not necessary, however, for me to enter upon this point now. I merely desire to draw the attention of the Jews generally to the tendency of the times we live in, and to the prospect, which may at any moment open for them, that, if so inclined, they may be ready to seize the opportunity, when it arises, of re-establishing in Palestine some portion of their nation—that portion, at all events, which is at present suffering and crying aloud to be delivered from the bondage of despotic tyranny.

I know not, Sir, what view you may be inclined to take of this, to me, deeply interesting matter; but you will, I know, at all events, respect the sympathy for your race, which tempts me to address you on a subject in which I believe their welfare is concerned. Apart from longing to see it take its recognised place once more in some form amongst the nations of the earth, and to see it freed from—I am pained to have to say it—the misery and degradation with which in many countries it is associated, and in which it so patiently and heroically endures, I assure you I have no personal or selfish interest in this question.—I am, sir, yours &c.,

Wilmslow, Cheshire. Thomas Clarke.

A Papal Bull.—In 1413 a conference was held at Tortosa, by order of the anti-pope, Benedict XIII., between certain rabbis and priests, in which the evidences of the Christian religion were discussed. But however timid the Jews and however eloquent the priests, somehow or other, the latter failed to carry conviction to the minds of the obstinate rabbis, no doubt because they had been predestined by the foreknowledge of God, as often explained by divers Christian divines, to eternal perdition. Then the wrath of the vice-gerent of God on earth waxed hot, and he determined to let the rebels feel in their full rigour the consequences of their obstinacy. He issued in May, 1415, a bull which consisted of eleven decrees. The first forbade the Jews the reading of the Talmud, and ordered all the bishops and chapters of cathedrals to confiscate within a month all books of the Talmud, commentaries or glosses on it—in general, all writings treating of Jewish doctrines. The second forbade the use or circulation of any writing contradicting any Christian dogma or rite. The third forbade the Jews the manufacture of any crosses, chalices, or sacred vessels, or to bind any book containing the name of either Jesus or Mary. The fourth interdicted them from exercising the function of a judge, even in cases among themselves. The fifth ordered the closing of all recently built synagogues, and only allowed the Jews in every congregation access to one single place of worship. The sixth forbade them to exercise the professions of a physician, surgeon, or the trade of a druggist, or shopkeeper, or to discharge any public function whatever; it also forbade Jewesses to act as midwives or to keep Christian nurses; it further interdicted Jews from employing Christians in their service, from selling to them certain articles of food, or buying such of them; from being present at a banquet of Christians, using the same bath with Christians, and learning any science, trade, or art in Christian schools. The seventh ordered the Jews to live in separate quarters, away from the Christians. The eighth prescribed to Jews to wear on their dress a certain distinctive token of a red and yellow colour, the men on their chest and the women on their forehead. This token subsequently went by the name of "The cross of Saint Andreas." The ninth forbade the Jews to carry on trade or to make any contract with Christians. The tenth authorised Christians or converts to become heirs of Jews. And lastly, the eleventh prescribed that the Jews should be obliged to attend, wherever they might be, three sermons a-year.

Metropolitan Free Hospital, Devonshire-square, City.—The aggregate number of patients relieved during the week ending June 21 was—medical 1354; surgical, 664; total, 2018; of which 708 were new cases; and upwards of 600 Jews.

THE STATE OF THE JEWS IN THE HOLY LAND.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—The charges made by Dr. Pierotti against the Jews in the Holy Land, as published in your last, are of a very grave character. They not only reflect on the honour of the chiefs of the community there, but also on those European and American committees who administer the funds collected for the relief of the Palestinian poor. If there be culpability in the application of these funds these committees must bear their share of responsibility, since they do not insist on reform. The most influential of these committees is that of Amsterdam. It is therefore this administration which should especially take to heart Dr. Pierotti's statements. If these or any part of them are false, it is but due to the administration and the recipients in the Holy Land that the charges should be refuted, or at least contradicted. Silence gives consent. If they remain silent after this public indictment the public will draw its own inference from this unseasonable reticence. The consequences thereof will sooner or later be felt. Europe, America, and now also Australia, could not continue to countenance a system so loudly denounced by those who have opportunities of watching its working. The Jews of the civilised world could not continue to support a colony of mendicants, which obstinately refuses to avail itself of the means for getting a livelihood, offered by the change of policy which has taken place in the East.—I am, sir, yours obediently,

Palestinian.

ממחרת השבת.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Mr. S. Silverston, in your last, expresses an opinion "that the second day of Passover and New Year fell on a שבת the first time in the wilderness, and that consequently the phrases ממחרת השבת and זכרון תרועה were properly chosen." Allow me to remind your correspondent that all the precepts mentioned in Lev. xxiii., from v. 10 to v. 23, were not commanded to Israel to be observed during the time of their staying in the wilderness, but only for a future time, when they should have arrived in the land of Canaan, at which time the offering of the Omer had to commence. Consequently, v. 15, which plainly commands that the counting has to begin from the day of the offering of the Omer, cannot by any means be applied to any time of Israel's stay in the wilderness. And further, the precept of blowing the cornet on New Year's day applies to Sabbath as well as to a week-day. And our not blowing the cornet when New Year falls on Sabbath is only מדרבנן.

Trusting that these remarks will convince your correspondent that the questions have been left entirely unanswered by him, I am, sir, yours obediently,

Isaac Bernstein.

North Shields, June 22, 5622.

Paris.—An Extraordinary Measure.—We learn, says the "U. I.," that the Consistory of Paris, on the motion of one of its most distinguished members, deliberates at this moment on a very important measure—that of obliging the assistant rabbis to submit their discourses to be delivered publicly to the preliminary examination and approbation of the Consistory.

Paris.—Death of M. Terquem.—The late Oulry Terquem, who died in his 80th year, as librarian of the central depot of artillery in Paris, was, says the "A. I.," one of the most distinguished and one of the most original types produced by Israelitish France. He was well versed in rabbinical literature, was a distinguished mathematician, familiar with the classical languages, and an able and lucid writer. In his literary contributions to the French Jewish press he manifested a great aversion to Christian dogmas. The "A. I." ascribes this remarkable bitter hostility to an impression produced on his mind early in life, when he had to witness the baptism of an elder brother, administered to him when in a dying state, and therefore unable to repel this indignity. Our readers are aware that Roman Catholicism sanctions the practice of gaining souls for heaven against their own wish. The calmness with which the octogenarian witnessed the approach of death will be seen from the following statement, found in the diary which he kept:—"Oulry Terquem was born (here was inserted the date of his birth); died ——" (here a blank indicated the space on which the date of his decease was to be inserted). General de Bressolles delivered the funeral speech.

Esther Nuges.—This was the name of a highly-gifted and most charitable co-religionist, who died at Bordeaux in 1815, and whose memory still lives in the grateful recollection of all who knew her. She was the wife of M. Rodrigues, a wealthy and eminent merchant of Bordeaux. Early in life she displayed great talent. Her conversation was charming, and she spoke several languages with great fluency; nor was her feeling heart less adorned with the noblest virtues than her mind with a variety of knowledge. Having undertaken with her husband a voyage to St. Domingo, she there imbibed an ardent love for natural history. On her return she with great zeal assisted in establishing a museum in her native place, at the same time making for it considerable pecuniary sacrifices. The following anecdote, characterising her charity, is told of her: One day a poor woman asked her for 15 livres, which she required for her landlord, in order not to be ejected from her lodging. Madame Rodrigues gave the petitioner a letter for her husband, who was in the counting-house. This gentleman having read his wife's note, gave the bearer 100 livres. "This must be a mistake," she said, "as I only asked for 15 livres," and straightway went back to Madam Rodrigues, informing her benefactress of the supposed mistake. "Yes, certainly it was a mistake," replied the lady, and gave her another note to her husband, who presented the astounded widow with 500 livres.—*A. I.*

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* "I do not think, however, that at this time (Aug. 19th, 1861) the great hindrance to Jewish colonisation of Palestine rests with the Jews. My clear conviction fixes upon the want of reasonable political protection as the only obstacle which at this moment is worth a thought." This opinion was expressed to me in a private letter from a gentleman well versed in the matter, and an earnest and sincere friend to the Jews—Colonel Gawler, of Southsea.

† See a pamphlet on this subject by the Colonel Gawler just mentioned.

THE JEWS IN THE ROMAN STATES.

The following is extracted and translated from an Italian newspaper, by Mr. Davidson, who thus prefaces it:—"I send you an extract from a newspaper, which I translated into English. I doubt not but what you will find it exceedingly interesting. Besides that, it treats of the Jews in the Papal States, and, as such, is suitable for insertion in the "Herald." It also shows the spirit and fearlessness in which Catholics now write in Italy:"—

ROMISH TOLERATION.

If the offences against God are, in the estimation of the church, the least deserving of pardon every one who, at least in name is not Catholic in the sight of the Pope is a reprobate.

Of such reprobates there exists a great number. The geographer Balbi counts 600,000,000 of them upon the surface of the earth. The Pope, though he damns them all, does not now collect armies, as he was wont to do, in order to make war against them here below.

There is more than this: the head of church is seen daily to treat in the friendliest manner the enemies of his religion. He accepts the presents of a Mussulman prince: receives, like a kind father, a schismatical empress; is pressing for a colloquy with a queen who has thrown off Catholicism in order to marry a Protestant: treats with much regard the gentlemen of the New-Jerusalem; sends his *maggior domo* to meet a young schismatical prince who travels *incognito*. I doubt whether Pope Hildebrand would have approved of such tolerance; nor can I conceive how it is viewed in Paradise by the fosterers of the crusades, and the instigators of Saint Barthelemy. As for myself, I can indeed bestow my praise upon it, if it really proceeds from a progress of light and the etiquette of established custom; but I loathe it as a political calculation and interested speculation.

But who can penetrate into the intimate thoughts of the high pontiff? By what way shall we get at his mind in order to catch the mother-idea of his toleration? Interested suavity and natural suavity are similar in effect, but dissimilar in motive. When Pope cardinals caress Rothschild, shall we infer from it that, in their sight, as in our own, a Hebrew is as good as a Catholic? or that they mask their sentiments because Mr. Rothschild possesses precious millions?

This delicate problem, however, is not too abstruse to be solved. Let us search in Rome for a Jew without millions, and ask him what the estimate is in which he is held by the Popes? and if the government does not make a difference between him and the Catholic, then shall I say that the Popes have become tolerant. But if the government looks upon the poor Jew as the intermediate link between man and dog, then the courtesies shown to Rothschild are the effect of the rule of three.

Let now the following facts be attended to. There were Jews in Italy before even there were Christians in the world. Roman polytheism, which tolerated all, made also room for the God of Israel. Then came the Christians, and were also tolerated till the day when they conspired against the laws, and were often confounded with the Jews, because they had come from the same quarter of the East. Christendom became gigantic by means of holy conspiracies; it enlisted slaves, attacked the rulers, and became master in its turn. I do not reproach it for having destroyed pagans: it did it by way of retaliation. But, in good justice, it killed too many Jews.

But not in Rome: the Popes preserved a remnant of the cursed race, in order to lead them before God at the final judgment. The Scriptures had promised the Jews that they should drag along a life to the end of time: the church takes care to preserve them alive and poor. She made for them an enclosure, as we have it in the Zoological Gardens for curious animals; and she first placed them in the valley of Egeria, then in Trastevere, and, finally, in the Ghetto. They were allowed to go about in the city to show the Christians how disgustful and degraded a man is when he is not a Christian; but when the night came the gates were locked. Their enclosure was barred up at the hour when the faithful went to enjoy themselves in the theatre.

On certain solemnities the Municipal Council of Rome afforded the people a spectacle; a race was run by Jews; horses were afterwards substituted, when modern philosophy had somewhat softened down the ferocity of customs. Every year the senator of the city presented them with a kick in the back by way of favour, in exchange for which they gave him 4000 lire. On every accession to the throne they had to put themselves in array under the Arch of Titus to offer a Bible to the Pope. They had to pay the expense of a preacher who was appointed to convert them and had to pay a fine when they neglected attending him. The law considered them as travellers in an inn, and their permission of sojourn was made provisional, and for centuries it had annually to be renewed. No political right—not one of the least civil rights—was granted them. They could neither manufacture goods, possess nor cultivate land: they lived by patching and bartering. The onlp marvel is, that they have not become extinct to a man. The misery, the rottenness, and the stench of their hovels, impoverished their blood, macerated their faces, and distorted their features. Some lost their human figure, and they might have been mistaken for animals, were it not known that they are intelligent, apt for business, kind husbands, affectionate in their families, temperate, and benevolent.

It need hardly be added that the Roman rabble, instigated by the *fratri* (order of the brotherhood), bantered and robbed them. The law forbade Christians to enter into discussion with them, but it was lawful sport to strip them of anything.

The law did not permit to kill them; but the tribunals made a difference between murder of a man and murder of a Jew, as may be seen from the following citation:—

"Gentlemen, whence comes it that the law punishes homicide so severely, even to the taking of life? It is thus: By killing a Christian, both body and soul are killed. There is sent before the Supreme Judge a being badly prepared, who has not at all cleared himself of the sins he had committed, who has not received absolution, and who drops down insensibly into hell or, at least, into purgatory. Here is the reason, I say, why the killing of a Christian can never be sufficiently punished. But we, whom have we killed? None other than a miserable Jew, already damned, who, if he had a hundred years' time for his conversion—ye know the obstinacy of that cursed race—would have died like an ass without confession. I do not deny that we have shortened by a few years the due execution of Divine judgment; we have hurried him to that eternity of pain which he could not escape either before or after. But be lenient, gentlemen, on the occasion of a venial fault, and reserve your severity for those who strike at the salvation and life of a Christian."

This was the absurd reasoning at Paris; this the cruel logic at Rome. The criminal was let off with a few months' imprisonment.

It may be asked, why did the Jews not flee from that sad vale of filth? Wretched beings! They were born there. Add to this the smallness of taxation, the trifling amount of rent, and also the disdainful charity of the Pope, who in times of scarcity or inundation, threw a bone at them to gnaw. And, besides, travelling was very expensive, passports were required all over the earth. But when, by miracle of industry, one of those wretched creatures had accumulated a little gold, the first thought was to flee with his family far away from the ghetto. Having packed together the little riches he ran away to inhale a better air in a land less Catholic. For this reason, when Pius IX. came to the throne, the Ghetto was found in as wretched a state as in the most unhappy days of the middle ages.

History has written in golden characters all the benevolent actions of the reigning Pope, and particularly the emancipation of the Jews. Pius IX. has pulled down the gates of the Ghetto, and has given them liberty to walk about the city day and night, and to reside where it suits them; they are exempt from the official kick and its price of 4,000 lire; the little church is closed in which they were catechised every Sabbath at at their own expense. It may thus be said that his accession to the throne has been the era of the poor Jews' liberation.

Europe, which sees these things at a distance, must suppose that, under such a tolerant reign, all the Jews are gone to reside in the states of the church, in order to enjoy the gentleness of Pius IX. But statistics are the safest guide in paradoxies. In 1842, under Gregory XVI., in the complete Babylonian captivity, the little pontifical kingdom contained 12,700 Jews; and in 1853, after so many signal benefits and reforms, notwithstanding the justice and toleration, the Hebrew population is reduced to 9237 souls! In what manner did 3463 Jews withdraw from the paternal claim of the Holy Father? It must either be said that this people is the very type of ingratitude, or there is foul play at the bottom of it all.

When I was at Rome I tried to clear up the matter to my own mind, and I put myself in communication with two respectable individuals of the Ghetto. But as soon as they had learned the motive that had induced me to meddle with their affairs the poor men, quite terrified, replied, "Do not bewail us; take care you do not make it public that we are wretched; that the Pope regrets the benefits granted us in 1847; the Ghetto is barred up with invisible but insuperable gates; and now our condition has grown worse than ever. All that you might say in our favour would fall back upon us, and your good intentions might turn out to our disadvantage."

These are the hints I received about that persecuted people; they are few but comprehensive. I visited the Ghetto, in which a secret power keeps them shut up as much as ever,* and I saw the most horrible, the most neglected quarter of the city, whence I concluded that the municipality does nothing for them. I ascertained that neither pope, cardinals, bishops, nor any of the inferior prelates can put their foot upon that cursed ground, without contracting moral defilement, as the Roman usage will have it. It reminded me of the *paria* in the East Indies, whom no Brahmin can touch with his little finger without losing caste. I further ascertained that the Jew is no more admissible to any office whatever than an animal. For a son of Israel to ask for the office of a broker† in Rome, would be as ridiculous as for the giraffe of the Zoological Gardens to ask for the office of a sub-prefect. No Jew is proprietor there, nor can he become such, and these data afforded me the full persuasion that Pius IX. does not as yet regard them as human beings. If one does cultivate land, he must do it under a false name, as if the sweat of a Jew disgraced the soil. Manufacturing occupation is now as much prohibited them as ever, lest they should injure the national industry themselves not belonging to the nation. In fine, they have not at all the air of an emancipated people. The mark of the pontifical reprobation is not yet defaced from their forehead. If, as history pretends, they had obtained their liberty these twelve years, it would, at least in some little measure, show itself in their faces.

I verily believe that Pius IX., in the beginning of his reign, was animated by a generous spirit; but we are in a country where the good requires enormous exertions, while the evil slips down like an oyster. Like a loaded cait to be drawn up a steep declivity can hardly be moved by four oxen, but slides back of itself without any help.

If all were counted up that Rothschild has done for his co-religionists in Rome people would be surprised. He not only assisted them from his own means, but not one negotiation did he conclude with the Pope in which he did not annex one or two secret articles in their favour. But the cart does always slide back again.

The French occupation might have turned out not a little to the advantage of the Jews, for there is no want of good will in our officials; but that of the priests, very much more powerful and wicked, is the obstacle in the way. I may here introduce an anecdote perfectly suitable to the subject, showing the struggle of the twofold influence.

A Jew at Rome, in spite of the law, had applied himself to cultivate land; a Christian, to save appearance, protected him with his name. But the neighbours knew that the crop was the property of the Jew, and every one took as much as he could with impunity. Everything was nearly devastated, and the field in perfect disorder. The poor farmer, who on the 1st of August found himself already in a state of desolation, begged that a sworn guard might be conceded him for the protection of his farm. But the authorities answered that they would never allow a Christian to be sworn in for the service of a Jew. Thus put off, he represented his miserable condition to some French officials, imploring assistance from the general-in-chief. M. de Goyon, a man of feeling, made it his business to speak to the cardinal. "M. le Comte," replied the latter, "you ask an impossibility; but since the government of the holy father cannot refuse you anything, we shall carry out your wish. Not only shall your Jew have a sworn guard, but we shall even choose him with our own hand." The general, satisfied to have done a good action, went his way. Three months passed away, and the Jew, incessantly tormented with the thieves, complained again, but timidly. M. de Goyon, in his generosity, turned to the assault so vigorously that he obtained the desired permission. The poor Jew, with tears of gratitude in his eyes, showed his family the name of the guard which had been granted him. It was the name of a man who had disappeared six years previously, and had never been heard of since; and when our officials met the poor Jew, they said, "Now, are you contented?" The unhappy man hardly dared say No, having received a severe threatening from the police

The most unfortunate of Jews are those of Rome. Their proximity to the Vatican is fatal to them, as indeed it is also to Christians. On the other side of the Apennines, afar off from the centre of the government, they live less poor and less oppressed; and the Jewish population of Ancona is truly beautiful. Not that the papal agents incline towards toleration when they pass the Apennines. The delegate of Ancona has, two years ago, called into vigour the old law which interdicts Christians to appear with the Jews in public.

It is but a year ago since the Archbishop of Bologna confiscated the child Mortara in favour of the Convent of the Neophytes.

It is not quite ten years since Signor Padua was deprived of his wife and his two children in the like extraordinary manner; but which fact has been less rumoured about in the world.

HUNGARY.—BLOOD ACCUSATIONS.—The "A. Z. d. I." gives an account of a charge of murder made in a small town in Hungary against the teacher and the rabbi, by the servant of the former. The girl, no doubt instigated by some priest, maintained that she saw the corpse of her murdered companion hanging in the synagogue. And when the woman whose corpse she asserted to have seen was found alive, and confronted with the accuser, she, nothing daunted, said that it must have been some other person whom the Jews murdered. The editor of the "A. Z. d. I." calls upon the Jewish community to form an association for the prosecution of the instigators of these charges, and those spreading similar reports in the newspapers. The reason assigned is that small congregations where these charges are brought forward are generally too poor to bring the slanderers to justice, whereby they escape with impunity after having inflicted great mischief on the innocent.

THE CENTRAL CONSISTORY OF FRANCE.—The Rev. Dr. Frankel, of Breslau, expressed in his monthly the following opinion concerning the Central Consistory of France:—"The Central Consistory forms in relation to the state a controlling and police authoritiy; this is also its relation in reference to the communities. The religious interests do not find in it a true representation: it lacks religious warmth. By its position it has become a cold formalism. It represents the Jewish confession in name, but not in spirit."

MILITARY MOVEMENTS.—The tide having again set in for Washington, our young men are responding as before with characteristic alacrity. The various regiments of militia ordered to the capital this week include several hundred co-religionists, officers and men. The promptitude with which these patriotic milita-men respond to the call of duty, is complimentary alike to their loyalty and spirit. The best wishes of the community attend them and their early return, full of honour, is looked for.—*Jewish Messenger.*

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* I myself, am perfectly convinced that this is really the case. I invariably found the Jews of the Ghetto, with whom I conversed in the city, hurrying home before dusk, and when I requested them to stay a little longer, the only reply was, "We must not be out longer," which was generally accompanied with some mysterious gestures, which at first I did not understand; but from what once inadvertently dropped from one of them, I am quite convinced that there is a secret prohibition against their being outside the Ghetto after dusk has set in.—B. D.

† An Ancona Jew, at Rome, told me that he long exerted himself to obtain this position, but failed; he nevertheless does the business without permission, being employed by English and Roman men of business.—B. D.

THE ENGLISH JEWS.

Who are the English Jews? I doubt whether any precise notion of this people has been formed, either by Jew or Christian. The Hebrews who so long persisted in the neglect of their own history, have few or no recollections of their ancestors in this country: and the Christian confounds an heterogeneous mixture of Jewish races, and is apt to judge erroneously of them all.

I am not writing the history of the Jews for antiquaries, but the genius of Judaism for philosophers. I therefore pass over a period in our own history, in which it is supposed there were no Jews in England—the reigns of Elizabeth, James, and Charles I. My researches might show that they were not then unknown in this country. Had there been no Jews in England, would that luminary of the law, Sir Edward Coke, have needed to inveigh against the Jews as "Infidels and Turks," delivering them all alike to the devil; stigmatised and infamous persons, "*perpetui inimici,*" says Littleton, "and not admissible as witnesses." Our philosophical curiosity is amused in tracing the slow steps by which a nation approaches common humanity and common sense. The servile sages of the law, have rarely been the leaders of public opinion; groping after doubtful precedents, and entrenching themselves behind statutes made for the genius of other times. Judge Hale and our lawyers gradually retreated from this legal excommunication. Under Charles II., Lord Keeper North found no difficulty in swearing a Jew on his Pentateuch, and Acts of Parliament under the Georges overturned the patriarchal opinion of the Lord Chief Justice Coke—who, had he now lived, would have started from the bench at the apparition of a Jewish counsellor! or that one of the most profound and luminous jurisconsults in Europe should be a Jew.

Cromwell treated the Jews much like Napoleon; he did nothing more for them than what his policy required. He took a statesman's view, and did a stateman's act. He wished to render their commercial knowledge useful to his own financial operations. It was then a question theological and civil, whether it were lawful to admit them? His divines were heard in council; he declared there was nothing but confusion in their counsels; and as had been his first intention, he allowed a limited number to settle in London, and to have synagogues. They were sufficiently numerous to celebrate the feast of tabernacles in booths, on the borders of the Thames. They imprudently thought they had found a new Judea; but this public rejoicing would only occasion another turning over of the texts of "the gilt pocket bibles" of the puritanical doctors; and the feast of the tabernacles was probably not repeated, for we find new inquiries afloat, upon what terms they were admitted; and they were reminded that the old act of banishment of Edward I., had not been repealed. They retired into their silent quarters.

I recollect my astonishment in looking over the memoirs of the Royal Academy of Lisbon, of modern date, to find a considerable portion occupied by subjects of Jewish erudition, and on Jewish writers in the first age of the Portuguese monarchy, to the seventeenth century. The memoirs of another national academy display this recondite knowledge, and this great delight in Jewish writers. The philosophical physician of the embassy enlightened me! he assured me that the tenderness for the religion of their fathers was excessive; and that many public characters, in the agony of their religious consciences, had have flown to the synagogues of England and Holland. It was this feeling, which, notwithstanding their *Autos da Fe*, the government itself could no longer disguise. Several edicts are now before me; the last issued in 1773. Here is formally abolished the odious distinction of *Christianos Novos* and *Christianos Velhos*—New and Old Christians, which had so long tormented the half-Judaised Portuguese. It even allows the children of Moses to hold their festivals: it prohibits the compulsion of baptism; it relieves them from any tribute or tax hitherto levied on Jews; and it makes honorable mention, by name, of certain officers of state who were Jews, yet had been prime ministers and treasurers; and finally declares, that "blood of the Hebrews is the blood of our apostles, our deans, presbyters, and our bishops." All this may be confirmed by a recent casual observation by Madame Junot, the Duchess of Abrantes: "The Portuguese nation," she writes, "though three parts Jewish, are extremely tenacious of admitting amongst them any persons who do not bring good proofs of their purity of blood."

It was this race which formed the first general settlement of Jews in England; Spanish and Portuguese fugitives, from the infernal fires of the Autos da Fe, and the living graves of the Inquisition. Ships freighted with Jewish families and Jewish property landed on the shores of England and Holland. Many escaped without any preparation, to save their lives by a day. They were composed of all ranks, noblemen, officers, learned physicians, and opulent merchants; many conveyed great wealth, and there were individuals who maintained in England a ducal establishment. The first names of the Portuguese nation may still be traced in their present descendants who occupy very different situations. The Villa Reals, the Alvarez, the Mendez, the Francos, the Rebellos, the De Silvas, the Garcias, the D'Aguilars, the Louzas, the De Castros, the Salvadors, and a long list, betray their Lusitanian lineage.

These distinguished persons for many years constituted what is called the community of Spanish and Portuguese Jews of London.* The nobler families who brought wealth, assumed their rank in society; the mercantile class opened new sources of commerce, and unquestionably the Lisbon trade must have flourished. Their origin here is still attested by the circumstance that their translated prayers and their Bible are in Spanish, and all their by-laws and judicial and other civil documents, are still* issued in the Portuguese language. Many of their physicians obtained great practice in England and in Holland. In the science of medicine, the Jews had been eminent from very remote æras. The physician of Henry IV., of France was a Jew, and at his desire his bones were carried to the Holy Land: Voltaire inscribed an epistle to the Jewish physician, Isaac de Silva.

(To be continued.)

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* At the time D'Israeli wrote.

A SERIES OF PHOTOGRAPHS.—Messrs Coundall, Downes & Co. are about to publish, for Mr. S. Solomon, a series of photographs after drawings of Jewish ceremonials. The artist has, with remarkable ability and good judgment, given himself to the representation of incidents in the history of his people, and with such success that his works are looked for with interest. The series in question will comprise—1. The Presentation of the Child for Circumcision on the Eighth Day. 2. The Marriage: this is performed under a conopy, which represents the canopy of Heaven. 3. The Week of Mourning: the nearest relatives of the deceased remain in the house for seven days after the death. 4. Carrying the Scrolls of the Law in the Synagogue. 5. The Eve of the Sabbath,—the mistress of the house lighting the Sabbath lamp, while the children are singing the psalms for the reception of the Sabbath. 6. The Eve of the Passover,—the head of the family repeating a history of the feast, while the table is spread with various symbols. 7. The Fast for the Destruction of Jerusalem: the Synagogue is divested of all ornament; the Rabbi, sitting on the Ark, chants the Lamentations of Jeremiah; the building lighted only with small tapers, one held by each of the congregation. 8. The Day of Atonement,—the chief minister with scarf or talith drawn over his head, and the congregation kneeling. 9. The Feast of the Tabernacles: it is the custom to build a small wooden room in the open air, which the people decorate with evergreens, and sit in for seven days. 10. The Feast of the Dedication of the Temple: the minister represented lighting the lamps; the choristers chanting.—*Athenæum.*

BOTTUSCHAN.—A TERRIBLE ACCIDENT.—At Bottuschan, in the Danubian Principalities, the Jews possess a Turkish bath of their own. While a number of persons were lately bathing, the roof suddenly fell in. More than half an hour elapsed before it was possible to roach the victims, when it was found that four of the bathers had been killed, and a large number of others more or less injured.—*A. Z. d. I.*

FRANCE.—THE RELIGIOUS BUDGET.—In France, as known, the Government pays the officiating clergy of all recognised religions. Among these is also Judaism. The Minister of Public Worship has published his budget for 1863. From this it appears that the sum total to be expended for the Jewish worship in France amounts to 204,400 francs, and in Algeria 1700 francs. This is 2000 francs more than was appropriated in the preceding year.

THE PALESTINE ADMINISTRATION.—The Amsterdam committee, administering the funds collected for the Jews of the Holy Land, has lately published its report for the year 5620 (1859, 1860). The sum total accounted for amounts to 68,973 florins. This committee interests itself greatly for the "pilgrims' houses" now erecting at Jerusalem. The sentiments by which it is animated are those of ultra-orthodoxy.

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